164 altitudes as high as 1,600 to 1,700 meters, once even at
[136] 2,140 meters east of Usumbura. There I saw natives suffering from malaria, and I treated them with quinine. Some of the members of my caravan were also infected. However, it appears that blackwater fever occurs not at all or only very rarely. The highland Barundi are particularly afraid of being infected with malaria in the lowlands of the Akanjaru and the Ruvuvu in the north, in the swampy lakes in the northeast, and in the low, warm coastal area of Lake Tanganyika with the adjoining valley of the Ruzizi River, but the relatively few Barundi who live there permanently appear to be immune for the most part.

164 The highland Barundi are extremely sensitive to changes in climate when traveling or when changing their residence.
●147 In former times when the neighboring areas, for example, Ussumbwa, were still importing female slaves from Urundi, they calculated that eight out of ten slaves would perish because they could not live in the climate (No. 14, 1900-1901, p. 178). The missionaries in Mariahilf in Uschirombo report that in their missionary orphanage they always have quite a number of children from Urundi and Ruanda who are unable to get used to the climate of Uschirombo (which is not particularly bad) and who are almost always sick. The women who go there from Urundi and Ruanda have the same difficulty. Quite a few of them die or lose so much weight that they look like skeletons. Many of them recover after about a year, but they remain weak (No. 14, 1900-1901, p. 288). I would like to add that, ac-
[146] cording to my own observations, it is not merely the change of climate which is responsible for these cases of sickness but also the change in food, for example, lack of milk and poor water. In any case, it has been confirmed by experience that in the whole of East Africa the inhabitants of the cool mountainous areas and the highlands, such as Ruanda, Urundi, Uhehe, Usambara, etc., cannot live for any length of time in the lower, warmer regions, as, for example, in Unjamwesi, Ugogo, Useguha, and the coastal areas. This should be a serious warning to us not to import great numbers of people for work in the plantations of the lowlands, or, as the slogan goes, to open the gates of

164 these large "human reservoirs" of the highlands in order to
147 supply the plantations suffering from a chronic lack of labor. An attempt to do so would lead to results which would differ little from mass murder.

[144] The spread of sleeping sickness from the eastern
164 Congo to the western, lower regions of Urundi has had terrible
136 results. The carrier of the sleeping sickness, the stinging fly
731 Glossina palpalis, has infected the Ruzizi valley up to the vicinity of Lake Kivu, which is still safe, and the entire basin of Lake Tanganyika almost to the border formed by the surrounding mountains, and it also has spread to the stream and river valleys facing the lake as far as the eastern highland, for example, the valley of the Malagarasi. According to official reports on the development of our protectorate in 1912-13, the situation on Lake Tanganyika is such that, as a result of the considerable expansion of the infected area, the inaccessibility of the population, and also the difficulty of controlling the traffic with the infected areas of the Congo colony, the fight against sleeping sickness will continue for a long time to come. According to official sources, 3,303 new cases were observed in 1913, as compared with 3,560 cases in 1912. In the area of Lake Tanganyika there are probably a total of 200,000 persons suffering from sleeping sickness.

In 1911 I traveled through the infected areas of the lower
164 731 Ruzizi valley and in northeastern Tanganyika. I was horrified by the devastation that the disease had caused among the population which formerly had been so dense and had been so cheerful. Entire villages have ceased to exist, and the population of extensive areas have moved away or have been relocated by the government. The sick who have been collected in well-guarded camps by the government are slowly dying, and none of the remedies applied (Atoxyl, Salvarsan, and others) seem to have any beneficial effect. All economic activity has ceased, traffic and commerce have stopped, and the European firms which were active there have either gone bankrupt or moved away except for a few. After the railroad has been built to Lake Tanganyika, it will be possible to combat the spreading of the sleeping sickness

OBD

800 years before our era. To him is attributed the erection of the lotus column in the Temple of Karnak.

[141] 2.10 meters. /29/

142 They have well-proportioned limbs, regular features, a straight nose, thin lips, and they present striking resemblances to the Egyptian Pharaohs. Like Ethiopians, the Batutsi are characterized by a brown complexion with reddish undertones, at least in some types, and by a somewhat elongated oval face.

157 Usually gay, they are easily approachable and impress others with their noble, slightly haughty but polite manner.

141 While the average stature of the Batutsi is estimated at 1.79 meters, that of the Bahutu is 1.67 meters. The latter are stockier and shorter, with less regular features. Their muscular strength is
147 greater than that of their masters, no doubt because of the heavy work they perform.

152 As a whole, the Bahutu are less appealing, less polite, and
577 shier than the Batutsi. When angry they cannot control themselves as well as the latter, but on the other hand they are simpler and have more rigid mores (1).

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1. Most of the great chiefs are polygamous or keep concubines in their many domains. The simpler Hamitic herders, who are in the majority, are usually monogamous and of a sterling moral character equaling that of the Bahutu. One might even add that those who lead a pastoral life could give the Bahutu advice in matters of decency.

1[i.e., the Batutsi - AnalysE]

[141] The average stature of the Batwa, or Negrillos, does not ex-
142 ceed 1.59 meters. Short and stocky, rather poorly proportioned, they tend to have ungraceful bodies. They are hairy; their chest especially presents a large surface of hair. Prognathism is more pronounced among them than among the Bahutu. They are also less sensitive to
● 147 cold and fatigue, at least those who live in the woods, for they are used to privation and to the inclemency of the seasons.

[165] Their vigor and longevity are now proverbial. This is why the
551 Batutsi and Bahutu like to give their children Batwa names, such as Mutwa, Gatwa, /30/ Lwamukore, Sekarahenyi, etc., as if they could infuse the physical traits of that race into them along with the
757 names (1). Any bone, so long as it has belonged to a Negrillo, is
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1. In the same line of thought and for similar reasons, the Blacks often bear the names of certain animals such as the hyena, lion, dog, etc.

reputed to be a sovereign remedy for an infirmity called makonyora, which is one of the aftermaths of yaws.

[751] Little bones of this sort are worn around the neck as amulets.
789 The Bahutu faith in this kind of grigri goes further. Until recently, they believed all that was needed to improve the yield of a field was to throw a Negrillo's finger into it, hence the word ilemo ("creation," that is, "fertility") given to this sort of object, and the word kulemesha ("to fertilize") referring to the procedure.

563 The way of life, habits, and temperament of the Negrillos in no way resemble those of the other ethnic groups (2). The Batutsi are

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2. Prehistorians and physical anthropologists "have scientifically proved that the dwarfs, or pygmies, who have been found at all times in some parts of Africa, belong to a human race distinct from the Blacks.
142 Not only are they, on the average,